

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 1.

JUNE, 1908.

VOL. XVI.

(FOR ST. ANTHONY'S MESSENGER.)

St. Anthony.

*Saint Anthony, our dearest Saint,
The friend of all in need;
To thee we come with grief and plaint, —
With thee for help we plead;
And, ever ready with thine aid,
And with thy comfort blest,
Art thou whom e'en the seas obeyed,
And man and beast confessed.*

*Saint Anthony, whose arms once held
The tender Babe Divine,
How strong the love which Him impelled
To make Himself all-thine;
Then, by that love, and by the power
Thou ever hadst with Him,
Be thou our friend until the hour
When life for us grows dim!*

—Amadeus, O. S. F.

The Tertiaries' Corner.



ST. CATHARINE of Genoa once asked Our Lord what is the extent of His love for men. "If you knew how much I love a soul," answered Our Divine Master, "it would be the last thing you would know on earth, because you would die of love at once." Now, Holy Communion is the consummation of the love of Jesus Christ. St. Bernard calls it the *Love of loves*. It is not only once in awhile that Jesus bids us to the "holy table," it is every day, or nearly every day, as often as our need requires and our confessor allows it. One extra Communion is an immense grace given to you; it is another visit from the Spouse of your soul, a fresh addition of love divine making itself felt in your whole being, your thoughts, your memory, your affections, your sufferings, your joys. One extra Communion is a fresh mark of love and gratitude which you offer to Jesus, a treasure of fresh merit which will increase your glory for all eternity to an extent known to God alone, and these marvels are wrought even in the midst of your most cruel dryness, though that very dryness makes you ask what profit you can possibly derive from these Communions preceded by distractions lasting up to the moment when the sound of the bell summons you to the altar, and continuing after Communion, till the end of your thanksgiving. But Our Divine Master does not need your feelings, and faith tells you that it is when you are most completely annihilated in His love, that His smile rests upon you with the greatest complacency.

Do not say: "What difference can one Communion more or less make?" Do not console yourself so easily for the loss of a Communion which you omit through your own fault, for that shows very weak faith and very languid love; and when Holy Communion ought to be an immense grace for you, even though you may obtain it at the cost of spiritual desolation, this way of looking at it would make it a tiresome routine and a worrying burden. You would indeed be making a poor response to the love of Jesus Christ, who usually veils His work in a wholesome darkness. Our Divine Savior one day revealed to a Saint that He had raised her confessor to a very high degree of glory in heaven for having urged her to Communion frequently. The chief interest of Jesus Christ is that we should go to Holy Communion. He desired, and earnestly desires now, that we should accept the magnificent gift of His love. Do, then, grant Him His desires, which are always for our good, but be sure that you prepare for Communion

with the faith and deep religious conviction that so profound a mystery of love exacts from you.

You know the story of the multiplication of the loaves told in St. Mark's Gospels (Chapter vi). A great crowd had followed Our Savior into the desert. They had brought no food, and Our Lord said to His disciples: "I pity these people, for they have been with me for three days and they have nothing to eat. If I send them home fasting, they will faint by the way, for many of them have come from a long distance." And His disciples asked Him: "Where can we get enough bread to satisfy them in a desert like this?" Jesus said: "How many loaves have you?" And they answered: "Five, and two fishes." Then Jesus took the bread and the fishes, and raising his eyes to heaven, He blessed the food, and having broken the bread, He gave it to his disciples, that they might distribute it among the people; and in the same way He divided the fishes among them all. All ate of the food, and their hunger was satisfied, and the disciples collected twelve baskets of fragments of the loaves and fishes which were left over. Now, the number of men who had been fed was five thousand; and Jesus sent them away to their homes.

This life is a desert in which we meet with all the dangers of a battle-field. Without Holy Communion, so fitly symbolized by the bread which was multiplied in the hands of Jesus, and distributed by the ministry of His disciples and His priests,—without Holy Communion we are very weak, very isolated, easily led astray, ready to fall; but by Holy Communion we put on Jesus, we clothe ourselves in the strength of God Himself; and our temptations, our various trials, far from weighing us down, do but furnish new food for our generosity and our merits.

Before feeding the multitude with bread, Jesus commanded the people to sit down. We generally take our meals sitting down, for greater comfort and convenience. We must sit down, so to speak, when we prepare for Holy Communion. By this we mean that we must free our soul from every inordinate attachment to creatures, from all preoccupation, from that little world of frivolous thoughts which disturb our peace of mind. We must not scrutinize ourselves more than obedience demands of us as regards our interior dispositions; once our confessor has told us what to do, we must go straight to Jesus and never miss one single Communion on any pretext whatever. The chief thing is that we should rout out any estrangement we may feel, any antipathy we may have for our neighbor. The calmer and purer is the water of a lake, the more perfectly does it reflect the grandeur and beauty of the shore and sky.

Jesus commanded the people to sit down upon the ground. The words, *to sit down upon the ground*, tell us that before receiving Holy Communion we must humble ourselves to the dust before God. How many sins we have committed; how many duties we have neglected; how many actions, good and praiseworthy in themselves, have been tainted and spoiled by our self-love. We must say to ourselves with St. Bonaventure: "Now He is about to become thy food; He, whose justice could condemn thee to sit down at that table in hell where all the food set before thee would be torments, is about to admit thee to His Eucharistic banquet." Let us be humble, then, and it will be said of us and of the visit Jesus pays to our soul, as it was said of His visit to Zachaeus the publican, who had humbled himself sincerely, and had made ample restitution for every injustice he had committed: "This day is salvation come to this house." (Luke, XIX, 9.)

After the crowd had been miraculously fed, Jesus sent them to their homes. After Holy Communion, Jesus sends us home, too—home to our every-day duties, troubles, temptations; but we are not alone; Jesus is with us, and when Jesus is with us, what have we to fear? After Holy Communion, Jesus sends us back to the every-day routine of life. If our life be prosaic, we must still remember that God has made it the way of salvation for us—nay, more the way to perfection.

If, through our own fault, we have entered on a way of life not intended for us, and we find that we cannot entangle ourselves from its mazes, Communion will enable us to make the best of it, and will be our best reparation for having thwarted God's plans. Yes, after a short time spent on the Thabor of consolation, we must return to our Calvary. What does it matter that our life is full of little worrying crosses, worrying because of their very insignificance; what does it matter that our sacrifices are hidden from the eye of men? Jesus Christ is in the innermost center of our heart; by Jesus Christ, who is the happiness of heaven, we can bring heaven into the purgatory of our trials and make our whole life an uninterrupted thanksgiving.

—O BRILLIANT Light, Divine Word, admirable Wisdom, spotless Lamb, humility itself, how cruelly hast Thou been torn by those hungry wolves, those famished tigers!—*B. Henry Suso.*

—WHEN necessitated to make known the faults of any one, we should also praise his virtues and good qualities, in order not to weaken the esteem of others for him. We should treat our neighbor with kindness, bear patiently with his faults and imperfections, and strive to incite him to virtue by those means known to a tender heart filled with Christian charity.—*St. Vincent de Paul.*




The Golden Jubilee of St. Francis Seraphicus College, Cincinnati, O.

1858 — October 4th — 1908.

(For ST. ANTHONY'S MESSENGER by Rev. B. H., O. F. M.)

I. FOUNDING OF THE COLLEGE.

HE Franciscan Fathers, who first came from their native country Tyrol to Cincinnati in 1844, on the 4th of October, 1858, opened an institution under the name of "St. Francis Seraphicus Gymnasium." They did this at the solicitation and with the approval of the Most Rev. J. B. Purcell, Archbishop of Cincinnati. The institution was dedicated to the great Founder of the Franciscan Order to indicate that it was placed under his protection and is in charge of his spiritual sons. The European designation "Gymnasium" was adopted to prevent the erroneous idea that the imparting of a business education was to be its purpose. This institution was to be a training school of candidates for the priesthood, and during the fifty years of its existence always adhered to this sublime purpose. But because the term "Gymnasium" proved misleading, the more familiar one of "College" was adopted in the course of time.

A Prospectus published in the Catholic papers September 9, 1858, announced that the following branches would be taught: Religion, German, English, Latin, Greek, Mathematics, Geography, Sacred and Profane History and Philosophy. The prospectus added: "In the

course of time and as circumstances demand, other subjects will be added to the curriculum."—The institution opened with thirty pupils.

II. THE FOUNDER OF THE COLLEGE.

The founding of the College was mainly due to the efforts of the Very Rev. Father Otho Jair, pastor of St. John's church and Superior of the Franciscan mission in Cincinnati. He was born July 15, 1815, at Bozen, in Southern Tyrol. After completing his classical studies he joined the Order of St. Francis, September 15, 1835, and was ordained priest July 14, 1839. After filling various positions of trust in his native country, he was sent to the American mission, and arrived at Cincinnati in May, 1848. Next year he was sent to Louisville, Ky., as pastor of St. Boniface church. In 1856 he was recalled to Cincinnati, and made pastor of St. John's church in 1857. Through his efforts the Franciscan mission of Cincinnati attained the rank of a Custody, or minor Province, and the General of the Order appointed him its governing Custos, February 19, 1859. Meanwhile he had built St. Francis church, and after its solemn consecration on the fourth Sunday in December, 1859, removed to the convent attached to it, consisting of two old dwelling houses in the rear of the new church. These he replaced in 1860 by a suitable convent building. After the expiration of his first term of office, in 1862, he returned to St. John's church and resumed the rectorship of the parish. Later, he was twice re-elected Custos, the terms extending from 1868 to 1873. In recognition of his merits, Archbishop Purcell appointed him his Vicar General, February 7, 1872, which office he retained till his death, which occurred after a brief illness, on May 18, 1885.

Though Father Otho never was Rector of the College, or professor in it, except perhaps occasionally during the first years when supplying the place of a professor necessarily absent, he was nevertheless one of its most ardent supporters, and hence deserves honorable mention and grateful remembrance in these pages.

III. THE RECTORS.

The first Rector of the new institution was *Father Archangelus Gstir*, a thoroughly educated man and well equipped for this position. He was professor of Latin, Greek, Hebrew and Mathematics. Fr. Archangelus came from Tyrol to Cincinnati in 1858. He was Rector and professor till 1861, when he went as missionary to Canada, and returned to his native country in April, 1865, where he died April 14, 1871, aged 51 years.

The second Rector was *Father Francis de Paula Kolb*, appointed

August 6, 1861. He, too, came to America in 1859, and was stationed at St. John's church. He was professor of Latin and History, in which branches he was very proficient. In 1862 he was sent as pastor to St. Stephen's church, Hamilton, Ohio. In 1866 he returned to Cincinnati and resumed his professorship in the College till ill-health compelled him to resign. He died in St. John's parsonage, January 25, 1885, aged 61 years.

Other Rectors mentioned in the chronicles of the College are: Fr. Anthony Becker, Fr. Ubaldus Webersinke, Fr. Stephen Seiler, Fr. Joseph M. Roesl, Fr. Louis Haverbeck, Fr. Ferdinand Heinzmann, Fr. Engelbert Peter, Fr. Jerome Kilgenstein, Fr. Ambrose Sanning, Fr. Peter Baptist Englert, Fr. Raphael Hesse, Fr. Bernard Nurre, Fr. Pius Niehaus, Fr. Dionysius Engelhard, Fr. Chrysostom Theobald and Fr. Urban Freundt.

A number of these were Vice-Rectors, viz., when the Provincial Chapter assigned the rectorship to the Very Rev. Father Provincial.

IV. DECEASED RECTORS AND PROFESSORS.

Father Francis de Hieronymo Holzer was professor of Christian Doctrine, Hermeneutics and Church History. He came in 1858, and was assigned to St. John's church. In 1860, after the completion of St. Francis church, he was transferred to the convent connected with it and appointed Master of Novices and Lector of Pastoral Theology. He was an eloquent preacher, and people of all parts of the city flocked to St. Francis church to hear his sermons. After seven years of successful labors in Cincinnati he returned to Europe, in April, 1865. He departed this life at Innsbruck, October 6, 1874, aged 51 years.

Father Nicholas Wachter taught English and Latin in 1858 and 1859. He had been professor in a government institution in Tyrol, and was sent to America in 1847. At first he was engaged in missionary labor in various stations; then, from 1859 to 1863, he was pastor of St. John's church, Cincinnati. In 1866 he was sent to Oldenburg, Ind., where he built the first Franciscan convent. He died at Cincinnati, in St. Francis convent, February 20, 1869.

Another able and efficient professor was *Father Anselm Koch*. He taught Latin, English, Rhetoric and Poetry, and knew how to interest all his pupils in these branches. After a successful course as pastor in St. Bernard and professor in the College, often traveling to the city on foot to teach his classes, he was transferred in 1864 to St. Boniface church, Louisville, Ky., where he built the first convent in 1866, and remained until ill-health compelled him to retire to St. Francis convent, Cincinnati. He was called to his reward July 9, 1881.

A well merited priest and able professor, *Father Engelbert Peter*, departed this life January 12, 1890, in Detroit, Mich. Born December 17, 1854, in Louisville, Ky., he made his classical studies in St. Boniface College, and received the habit September 17, 1871. His ordination to the priesthood took place December 22, 1877. He was noted for zeal in the ministry, for his talent as a professor and for his thorough knowledge of music. His long and successful career as professor and vice-rector of the College was finally interrupted by illness. Then he was transferred to St. Mary's church, Detroit, where he died, as mentioned above.

Died, in the convent at Oldenburg, Ind., September 7, 1894, *Father Ferdinand Heinzmann*, for several years professor of Greek in St. Francis College, during which he gained the love and esteem of all his pupils.

Father Jerome Kilgenstein, former Provincial, Rector of the College (1851-1891) and professor, died June 25, 1900, in St. Francis Hospital, Fairmount, Cincinnati, after a lingering illness. He was noted for the zeal with which he promoted the spiritual welfare of the students. For many years, too, he was successfully engaged in preaching missions.

A severe shock to all who knew him, but above all to the students of St. Francis College, was the announcement of the death of *Father Bernard Nurre*, which occurred August 31, 1906, at St. Cloud, Minn. He had just finished a retreat for the Benedictines at St. John's Abbey, and was about to conduct another for the diocesan clergy at St. Cloud, when he was taken seriously ill and breathed his last on the day named, after repeatedly receiving the Holy Sacraments. After his ordination, December 21, 1884, he was appointed professor in the College, and was its Rector from 1893 till 1900. At other times he was Lector of theology in the various houses of study of the Order. In 1903 he was again appointed Rector of the College.

Father Raphael Hesse, from 1897 till 1900 Provincial and Rector of the College, departed this life November 2, 1907, at the Mercy Hospital, Hamilton, Ohio. His death cast a gloom of sincere sorrow over the College, upon which he had bestowed much care and attention. A number of students attended the funeral services and interment. The latter took place in St. Stephen's cemetery, Hamilton.

Father Maximilian Schaefer, for a number of years a most efficient professor in the College, departed this life December 18, 1907. For twenty-seven years he was managing editor of the *Sendbote*, the German organ of the Apostleship of Prayer in the United States, the proceeds of which monthly are applied for a worthy cause.

Father Pius Niehaus, Rector (1900-1901) and professor at various periods in the College, died suddenly on his name-day, May 5, 1908, at St. Boniface convent, Louisville, Ky. R. I. P.

V. THE COLLEGE BUILDINGS.

At first the classes were held in a former dwelling house on Vine street, opposite St. Francis church. In 1861, after the completion of St. Francis school building, class-rooms were provided there for the students. In 1867 a three-story college building was erected on Bremen street, opposite the convent. It contained five class-rooms and a chapel

In the course of time this building proved inadequate, and in 1893 a spacious and well-arranged new College building was erected. It occupies the same site as the former one, but is much larger, additional ground having been acquired by purchase. The plans were drawn by Father Peter Baptist Englert, then Provincial. The building comprises a basement and three stories, containing class and professors' rooms, a large study hall, a beautiful chapel and a dwelling for the janitor. It was solemnly dedicated with appropriate ceremonies by the Most Rev. Archbishop Elder on Pentecost Monday, May 14, 1894.

VI. THE STUDENTS.

As was mentioned before, the object of St. Francis College is not to impart a business education to young men. Nor is it a general seminary to which all are admitted who aspire to the priesthood. Again, it is not an asylum for such as have not the means to pursue their studies elsewhere. *Our College is a private institution for the sole purpose of preparing youths to become priests in the Franciscan Province of St. John the Baptist.* True, we cannot expect that every boy coming to us will become a priest in our Order. We give each pupil ample time to examine his vocation. But when a boy is firmly resolved *not* to become a Franciscan, our College is not the place for him. And if he nevertheless comes, or is sent to us, he deceives us. If he, moreover, claims our aid for his maintenance, he commits an act of injustice which we are in duty bound to resent. We insist that our pupils have at least the *desire* to become Franciscans; if not, we dismiss them, whether they pay for tuition or not. In doing so we follow the dictates of conscience and serve the interests of the students and their parents. We would be unjust to our benefactors if we devoted the alms, given us for our students in view of their becoming members of the Order, to a purpose foreign to their intention. We would be unjust to the parents and their sons if we detained the latter, who aspire to

some other career, from attaining it. True, this mode of proceeding often arouses unpleasant feelings, but as we are led solely by motives of justice, we are not affected thereby.

VII. DAILY ORDER IN THE COLLEGE.

At 7:15 a. m. the study hall is opened. At 7:30 the students proceed to the chapel to assist at holy Mass and the various devotions connected therewith. After Mass they return to their desks in the study hall to prepare their lessons. At 8:15 they repair to the recitation rooms. At 9:45 the classes are dismissed and the students enjoy an intermission of fifteen minutes, after which they return to the study hall. Classes are then resumed until 11:00, after this study time. At 11:45 they leave for dinner, but must be at their desks again at 1:30 p. m. At 2:15 the classes are resumed and continue until 3:45, when there is again an intermission of a quarter of an hour. Then follows study until 5:15. Students living at a distance are permitted to leave earlier.

Pupils are not boarded at the College. Those living at home return there at noon and in the evening. Formerly students from a distance were placed to board with good families, but since the completion of the new St. Francis monastery, the younger pupils live in a house adjoining the College, and the seniors dwell together in another in the neighborhood. The domestic service in each house is in charge of a reliable family. Thus the students have all the comforts of a home. A senior student is appointed prefect of each department and is responsible for the observance of the rules.

The students rise at 5 a. m., and employ the time before 7 o'clock in their morning devotions, spiritual reading, breakfast and study. The day is spent at the College as outlined above. After supper, at 6 p. m., they have recreation till 7, then study. At 9 o'clock they retire, having previously recited the rosary and evening prayers in common. After supper no student is allowed to leave the house without permission. The afternoons of Thursdays and Saturdays are free and occasionally devoted to excursions into the country.

Every year after Easter, when many boys leave their parish school, a preparatory class is opened for such as manifest a desire of becoming priests in our Order.

The students remember their benefactors frequently in their prayers. Every morning at Mass they recite for them in common the *Salve Regina*, the Responsory to St. Anthony and three times the Our Father, Hail Mary and Glory be to the Father, etc. Every Tues-

day special devotions are held for all intentions recommended to St. Anthony by the generous friends of the students. During all the novenas and at all other devotions the benefactors are specially remembered. Moreover, the students are often exhorted to remember also in their private prayers the charitable people through whose generosity our institution is enabled to aid so many a poor youth to enter the religious state and attain to the priesthood.

VIII. CHURCH AND OTHER FESTIVALS.

On the feast of St. Francis, October 4, 1883, St. Francis College celebrated its twenty-fifth anniversary or Silver Jubilee. In St. Francis church the Very Rev. Father Custos Lucas Gottbehoede celebrated a solemn Highmass and the venerable founder of the College, Father Otho, delivered the sermon, in which he mentioned that so far sixty-nine priests, among them fifty-seven Franciscans, had made their preparatory studies in the College. He exhorted the parents to foster in their sons the vocation to the religious state and the priesthood by training them early to religion and piety.

At the various solemnities, especially during the novena in honor of the Immaculate Conception, in St. Francis church the students regularly assist as acolytes and are well-trained in the ceremonial. Annually, the lovely and gracious month of May is observed with great devotion in the College chapel. The students have their own Sodality of the Blessed Virgin Mary, and are imbued with a filial confidence in her intercession.

Every year the students go into retreat. For three days all study is put aside and only the "one thing necessary" occupies their minds, giving them ample time to examine their vocation.

A long-wished-for day is the one on which the students have their annual spring outing, also the feast of Corpus Christi, which is solemnly observed at St. Anthony's monastery, Mount Airy. They take part in the procession through the beautiful grounds, and spend the remainder of the day in innocent merriment and play in the lovely grove.

Not to mention other occasions combining instruction with amusement, the well-known professor of physical sciences, *Father Mark Kreke*, for over thirty years a member of the faculty, sometimes takes the students on excursions into the country, to demonstrate to them practically what they learned theoretically on botany and mineralogy. The results of these excursions are embodied in the herbarium and museum of the college, which contains quite a number of rare specimens of scientific value.

IX. LIST OF FRANCISCAN GRADUATES.

REV. FATHERS.*

Lucas Gottbehoede.. '60	Anthony Heithoff... '83	Casimir Dietrich.... '94
Bonaventure Hammer '60	Samuel Gelting..... '85	Alfred Hermann.... '94
Louis Haverbeck.... '61	Edmund Klein..... '85	Herculan Zeug..... '24
Gregory Fangmann.. '63	Franc. de Paul Lotz. '85	Rudolph Bonner.... '94
Ambrose Sanning... '63	Otho Ziegler..... '85	Constantine Schaaf.. '94
Francis Lings..... '65	Agnellus Rom..... '86	Willibrord Zieverink '94
Aloysius Kurz..... '65	Franc. S. Stuerenberg '86	Antonine Brockhuis. '94
Eberhard Huelsmann '67	Cornelius Fennen... '87	Urban Freundt..... '94
Gabriel Lipps..... '67	Herm. Eilermann... '87	Eligius Kunkel..... '94
Peter Baptist Englert '69	Apollinaris Grabher.. '87	Marcellin Schroeder. '94
Marcus Kreke..... '70	Richard Wurth..... '87	Remigius Hauenstein '95
Charles Schoeppner.. '70	Accursius Tonnes... '88	Athanasius Dingwerth '95
Leonard Nurre..... '70	Dionysius Engelhard '88	Alban Schneider..... '95
Eugene Buttermann. '71	Gaudentius Schuster. '89	Robert Kalt..... '95
Peter P. Gundermann '71	Venantius Stephan... '89	Basil Henze..... '95
Dominic Meier..... '71	Albert Daeger..... '89	Clarence Meyer..... '95
John Wellinghoff.... '71	Sigismund Pirron... '89	Polycarp Van Mourik '95
Ignatius Wilkens... '71	Engelbert Hommrich '90	Gilbert Schulte..... '96
Pacificus Winterheld. '72	Clem. Broermann... '90	Cyprian Sauer..... '96
Godfrey Schilling... '72	Eusebius Wagner... '90	Romuald Helmig.... '96
Angelus Hafertepe.. '72	Paulin Kranz..... '91	Coelestine Matz..... '96
Philip Rothmann.... '72	Maurice Ripperger.. '91	Cletus Zembrodt... '97
David Kersting..... '73	Louis B. Labinski... '91	Fintan Zumbahlen... '97
Guido Stallo..... '73	Kilian Roth..... '91	Egbert Fischer..... '97
John Chrys. Theobald '74	Berard Haile..... '91	Candidus Mertens... '97
Hilary Hoelscher... '75	Prosper Stemann... '91	Camillus Fangmann.. '97
Philibert Allstaetter. '75	John Forest McGee. '91	Claude Mindorff.... '97
Henry Berberich.... '76	Justin Welk..... '91	Evarist Zoller..... '98
John Cap. Heitmann '76	Hugo Staud..... '91	Simon Griesam..... '98
Bede Oldegeering... '78	Frederic Hartung... '92	Florian Briede..... '98
Benedict Haupt..... '78	Hubert Kalt..... '92	Marcellus Troester.. '98
Theodore Stephan... '78	Julius Henze..... '92	Vigil Daeger..... '98
Peter Al. Welling... '79	Arbogast Reissler... '92	Adalbert Rolfes.... '98
Juvenal Schnorbus... '79	Fulgence Meyer..... '92	Linus Braun..... '98
Francis Sol. Schaefer '80	Sylvester Espelage... '92	Ethelbert Morgan... '98
Isidore Verkamp.... '80	Odoric Lehmkuhle... '93	Alexander Wilberding '98
Leo Molengraft.... '80	Flavian Larbes..... '93	Albin Smith..... '98
Francis Xavier Buschle '80	Caspar Matz..... '93	Irenaeus Lack..... '99
Vincent Trost..... '80	Barnabas Meyer.... '93	Ermin Schneider.... '99
James Archinger.... '82	Heribert Brockmann. '93	Diomedea Pohlkamp.. '99
Anselm Weber..... '82	Florentine Meyers... '93	Generosus Stronk... '99
Leopold Ostermann.. '82	Leander Schell..... '93	Ildephonse Gast.... '99
Stephan Hoffmann.. '83	Silas Litchefeld.... '93	Symphorian Weiner. '99
Bernardine Wissler.. '83	Berthold Staubach... '93	

* The figures annexed designate the year when they graduated—to wit, '60 signifies 1860.

CLERICS.

Anacleto Cornelissen '00	Osmond Braun..... '03	Othmar Studener.... '05
Jerome Hesse..... '00	Rembert Kowalski.. '03	Cajetan Elshoff..... '05
Norbert Gottbrath.. '00	Alphonse Wilberding '03	Frowin Stuntebeck.. '05
Ephraem Lieftuchter '00	Matthew Popp..... '03	Titus Gehring..... '05
Thuribius Christmann '00	Thomas Ameringer.. '03	Theodosius Meyer... '06
John Baptist Kalt... '01	Adam Schaak..... '04	Raymund Molle..... '06
George Schmitz..... '01	Christian Studener.. '04	Patrick McArron.... '06
Edwin Auweiler.... '01	Sixtus Kopp..... '04	Dunstan Leary..... '06
Valentine Schaaf.... '01	Caesar Kron..... '04	Floribert Blank..... '06
Roman Kramer..... '01	Ernest Ott..... '04	Gratian Meyer..... '06
Timothy Brockmann. '01	Felician Sandfort... '04	Benjamin Oehler.... '06
Fridolin Schuster... '01	Humbert Schulte.... '04	Conradin Hiemer... '07
Lawrence Rossmann. '02	Honorius Lipps..... '04	Bartholomew Ohr... '07
Edward Leary..... '02	Boniface Klinger.... '05	Placidus Doyle..... '07
Nicholas Bissmeyer., '02	Joachim Markus.... '05	Ludger Oldegeering. '07
Andrew Henze..... '02	Valerian Renier.... '05	Ulric Kreutzen..... '07
Victor Sommer..... '02	Sebastian Erbacher.. '05	Stanislaus Tomzcack '07
Joseph Klein..... '03	Erasmus Dooley.... '05	Fabian Hoerner..... '07
Martin Hoeft..... '03	Cuthbert Kalt..... '05	

Total: 131 Priests, 56 Clerics, at present members of the Province of St. John Baptist.

DECEASED FATHERS.

Peter Bapt. Menzer,	Martin Bauer.	Daniel Heile.
Arsenius Huewel.	Lawrence Long.	Bartholomew Weiss.
Franc. Zaver Gangel.	Ferdinand Heinzmann.	Bernard Nurre.
Lucius Hafertepe.	Basil Zieverink.	Augustine Bayer.
James Menchen.	Nicholas Holtel.	Raphael Hesse.
Accursius Beine.	Athanasius Lingemann.	Maximilian Schaefer.
Albert Steigerwald.	Jerome Kilgenstein.	Alexius Centner.
Engelbert Peter.	John Bapt. Schroeder.	Pius Niehaus.
Sylvester Troesch.	Mathew Schmidt.	

DECEASED CLERICS.

Augustine Hamilton.	Lawrence Peter.	Timothy Dolan.
Bernardine Burger.	Edward Oehler.	Adalbert Huefeld.
Juvenal Buerger.	Stephan Sukup.	Alexander Seidl.
Henry Deie.	Stephan Kurz.	Marinus Moss.
Isidore Buerger.	Stanislaus Stephan.	Sixtus Staud.
Leopold Holtel.	Lucius Krenzler.	Pirmin Sickinger.
Franc. Solan. Stoehr.		

R. I. P.

Total: 26 Priests, 19 Clerics, who died as members of the Province of St. John Baptist.

Besides the above mentioned Franciscan graduates, a goodly number of other priests, secular and regular, claim St. Francis Seraphicus

College as their "Alma Mater." Among the 59 secular priests there are several of high ecclesiastical rank, and one a Bishop.

Among the regular clergy who pursued their classical studies in our humble institution, there are 3 Benedictines, 2 Jesuits, 3 Franciscan Capuchins, 1 Passionist, 1 Carmelite, and one a member of the Congregation of the Precious Blood.

Seven former pupils of our College are members of the Franciscan Order in the Sacred Heart Province, and three are engaged in foreign missionary work of the Order.

Adding these 77 priests to the 157 Franciscan Fathers, we find the total number of priests who during the fifty years past have studied in our College, to be 234.

At present there are 70 students in the College, five of whom will graduate at the end of this month, and be invested with the habit of St. Francis on the 15th of August, the Feast of the Assumption.

CONCLUSION.

With deep gratitude to Almighty God, His blessed Mother, St. Francis and St. Anthony, we close our brief summary of events during the fifty years' existence of St. Francis Seraphicus College, Cincinnati, Ohio. The names of those still engaged in pursuing its meritorious work are mentioned only when historical accuracy demanded it, for we are convinced that they seek not the reward of worldly renown. Of those "who went before us with the sign of Faith and slumber in the sleep of peace," a brief account is given in token of our undying gratitude for their self-sacrificing labors.

In conclusion, we repeat the words spoken by a graduate of our College in his valedictory at the closing exercises of 1886: "May the inviting portals of St. Francis Seraphicus College continue to attract numerous youths, offering them the opportunity and the means of acquiring an education adequate to their talents—for the greater glory of God, for their own salvation and for the eternal welfare of mankind. This is the only reward its managers claim this side of Heaven for their sacrifice of time, labor, patience and means in the interest of instruction and education."



—JUSTICE constitutes the true nobility of the soul; it recognizes each one according to his rank; it preserves respect for our superiors, harmony among equals, and proper discipline with inferiors; it exacts obedience to God and distrust of ourselves, patience with our enemies, and compassion for the afflicted.—*St. Bernardin.*



(FOR ST. ANTHONY'S MESSENGER.)

The Feast of Pentecost.

PENTECOST, one of the greatest feasts of the Jewish people, had come. Jerusalem, the holy city, was filled with people from all over the world, who had come to Jerusalem to worship God in His holy temple. The disciples of Christ were still assembled in prayer in the same place, awaiting the coming of the Holy Ghost, whom Christ had promised them. Suddenly there came from heaven a sound as of a mighty wind coming. And there appeared to them cloven tongues as it were of fire; and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak in divers tongues. This is the simple narrative of the greatest event that ever took place in the Catholic Church.

What changes did the Holy Ghost produce in the Apostles? The first change was that of mind. Up to now they were dreaming of a kingdom in this world and were looking for honor and glory. The Holy Ghost taught them to despise the things of this world, to leave their professions and to follow Him, which they did readily. From the very moment the Holy Ghost came down upon them they cared nothing for this world, nor for their lives. Just see how they answer the people, who suspicion that it is drunkenness that causes their courageous speech. See how proud they are of Christ and Him Crucified. Men, who trembled before a servant and were hidden in the cenacle for fear of the Jews, who had crucified Christ! Is that not a miracle?

Are you filled with this Holy Ghost? You are so happy to hear yourself praised, one pleasure follows the other, much of your time is spent in satisfying the cravings of your heart for amusement, and you shun all penances and mortifications as though they were something sinful. Your life is one round of pleasure, and that pleasure is at times questionable. Is that the spirit of God—is that the Holy Ghost?

The second change in the Apostles was that of heart. They were

so timid, that to save their own lives they did not hesitate to forsake their Divine Master, and deliver Him up into the hands of His enemies. And scarcely had they received the promised Paraclete, they are men of surprising courage, intrepid, fearless. Read what the Scriptures say of the first sermon of St. Peter, and you will agree with me that it was a miracle to change such timid men into such heroic defenders of the holy faith. You know they all died for their faith and suffered martyrdom, with the exception of St. John the Evangelist.

You call yourself a follower of Christ. Are you proud of this honor, or do you, like so many others, content yourself with an outward profession of faith on certain occasions only; for instance, when you make your Easter duty? Or when your society celebrates its anniversary, and you must go to Holy Communion with the rest to keep up the appearance of a Catholic? That's poor Catholicity, and shows little of the spirit of the Apostles, who died for their faith. What sacrifices do you bring for your holy religion? That's the thermometer of your faith—all the rest is but sham and will do you no good for eternity!

The last change in the Apostles was that of speech. You will remember that when Mary Magdalen annointed Our Dear Lord in the house of Simon, the pharisee, there was some complaint about the waste of money for such precious ointment. But the Holy Ghost changed all this, and these very men are now speaking of the wonderful things that God has done for man, and with such conviction that three thousand men were converted. How do you use the gift of speech? The intention of God is good. You should use it for the glory of God, for the welfare of your neighbor, for your own salvation. But what do so many do in reality? Their morning prayer is directed to the devil, not to God; their work is accompanied with a volley of curses instead of the good intention; and when they come home the greeting to wife and children is not to be found in any collection of prayers for Christians. How much cursing do some do every day, and damning, and swearing? How many unkind words do you use? Is that the Holy Ghost, or is it the evil spirit that fills their soul?

What will you do to make Pentecost be what it should be for you as a Christian?

B. B.



For Love of Me; Not Because You Must.

Duty is an ugly word with a rugged surface and sharp angles; cover it with the adorning mantle of love and it becomes immediately transformed into something infinitely possible, attractive, and desirable.

Sketches of the Life of Our Holy Father, Pius X.

(Written for ST. ANTHONY'S MESSENGER by B.)



N the 18th of September of the present year our Holy Father will celebrate the fiftieth anniversary of his ordination to the priesthood—his golden jubilee. The entire Catholic world is astir, eager to voice, on this auspicious occasion, the love, veneration and devotion which thrills every heart.

We have, indeed, every reason for gratitude to the kind providence of God, who has in His wisdom and love chosen the right man at the opportune moment, to guide with strong and skillful hand the helm of Peter's storm-tossed bark.

We are about to offer short sketches of the life of our beloved Pontiff in this and the following numbers of ST. ANTHONY'S MESSENGER, for the edification of our kind readers, in order that they may more highly venerate and love our sovereign Pontiff, the common Father of Christendom, and what is more to the point, pray with greater constancy and fervor that God may protect and preserve him. This is the offering that we, as his devoted children, wish to lay at his feet on the morn of his golden jubilee.

I. HIS YOUTH.

Pius X, our illustrious Pontiff, was born June 2, 1835, at Riese, a village in the diocese of Treviso, in the province of Venice. He received in holy baptism the name of Joseph Melchior.

His father, John Baptist Sarto, was a God-fearing, upright and industrious man, who gave his children the very best example. He was solicitous for their spiritual advancement, and devoted his leisure hours to instructing them in Christian doctrine. His family consisted of nine children, one of whom died quite young. The sum total of his worldly possessions was a modest little dwelling, a small farm and a cow. He was also postmaster and sexton. These humble offices, although not lucrative, enabled him to provide, if not amply, at least sufficiently for the needs of his growing family. Margaret Sanson was the name of his mother; she was a most estimable woman. Besides her household duties, she took in sewing to assist in defraying the family expenses. She was a very devoted Catholic, a beautiful type of a truly Christian mother. Her constant care was to train her children in sentiments of genuine piety. Wealth she could not offer her dear ones, nor the pleasures of the world. She was resolved, however, to secure for them the purest and most lasting of joys—that of

a good conscience. She was deeply impressed with the conviction, that without the assistance of Divine grace and the blessing of God she could accomplish nothing; hence she prayed constantly and with all the fervor of a loving mother's heart for her little ones.

Joseph Melchior, her first-born, was a bright, active lad, eager to learn and always cheerful. He soon distinguished himself at school by his diligence, good behavior and extraordinary talent. His teacher was not slow in discovering that little Beppo (the Italian abbreviation for Joseph) "was a lad of good parts, and, without doubt, would yet make his mark in the world."

The young student could not devote all his time to his books. There was work to be done in his humble home—wood to be chopped and brought in, the garden to be weeded, and the cow to be cared for. Beppo was always ready and willing; he felt that it was his duty to help his parents, and he never shirked a duty; he helped as much as possible, and he did it with a will. In the year 1846, on the glorious Eastertide, the boy received his first Holy Communion with extraordinary devotion. The reception of the sacrament of Confirmation, which followed shortly after, strengthened him to meet the demands, and avoid the dangers, that not infrequently beset students in the great universities; for his pastor, the generous and noble-minded Fusarini, began teaching him Latin in order that he might be able to pass the examination required for his admission to college.



First School in America.

In an article contributed some months ago to the *Catholic University Bulletin*, the Rev. James Burns, C. S. C., makes the statement that the "earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico. In the year 1629, four years before the establishment of the oldest school in the thirteen original colonies, there were many elementary schools for the natives, scattered through the pueblos of New Mexico; and from the number, character, and distribution of these schools, it is evident that the date for the foundation of the first school there must be set back considerably before the years 1629." To this the *Ave Maria* says: "Precise dates can be given for the earliest schools in Old Mexico, where the Franciscans were likewise the pioneer missionaries. The first school—the first in the New World—was founded by Brother Peter de Gante, O. F. M., in 1524. It was a school for Indians. The first university—the first in America—dates from 1551. The edifice still exists, and is occupied by the National Conservatory of Music."

The Mother of God.



HE dignity of being the Mother of God is the most sublime ever bestowed upon a creature. And who has thus exalted Mary? Who has conferred upon her such an inestimable dignity? Who other than God Himself, the Supreme Majesty? The Apostle St. Paul writes in his second Epistle to the Corinthians, (x., 18) that only he is approved whom God commendeth. How approved must, therefore, be the excellence of the Most Blessed Virgin, since the commendation bestowed on her by God consisted in nothing less than in being chosen from among all the daughters of Eve as the worthy mother of His only begotten Son.

This is the most exalted dignity to which a created being has ever been elevated, and never will earth be capable of fathoming its greatness. To raise Mary to this height, it required the arm of the Almighty, (Luke I, 51) and to endow her worthily for so sublime a dignity, the power of the Most High.

When the Triune God destined and elevated a mortal virgin to the dignity of Mother of the Redeemer, the Father must of necessity endow her with a plenitude of perfection suitable to such a dignity; and the Son, the Eternal Wisdom of God, in choosing her for His Mother, must bestow on her so much wisdom as was necessary to establish between Mother and Son a comparative equality; namely, by imparting to her a certain immensity of grace and of perfection," says St. Bernardin, "so that as the Virgin gave Christ His human nature, so Christ, in a certain sense, divinized Mary."

And the Holy Ghost who descended upon her in the Incarnation with all His fullness, must have conferred upon her such treasures of sanctity, as would fit her to receive the Holy of Holies in her most pure womb. And, in reality, Mary possessed, according to the declaration of the Archangel, such a fullness of grace, that she was worthy to become the Mother of God. And as after the Incarnation, during the many years of her life, she augmented these graces every moment by the most faithful co-operation, she must have reached at the end of her life a state of perfection which can be admired, but never fathomed.

—WE SHOULD always hasten to assist our benefactors in their necessities, and deem it a privilege to deprive ourselves in order to alleviate those who have done us good; being assured that the goodness of God will succor us on similar occasions, and never permit us to want.—*St. Vincent de Paul.*

(For ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



AFTER you have made a prudent and wise choice of a life's partner, you enter into a very critical period of your life; it is the time of courtship. All and everything is satisfactory to all parties concerned; the date of marriage is, perhaps the only thing yet to be settled and decided upon. Now, hear; let your courtship

4. *Not be too long.*

Well, young people make for an excuse that they must or should get thoroughly acquainted, and say in their way, "they don't care to buy the cat in the bag." Say, be honest; did you really make a blind bargain when you made the engagement? Would you have entered into the engagement if you did not know "one another"—yes, known one another well enough even to get married? But excuse me, we are not engaged as yet! We are merely "keeping company"; we are only "courting." And what for? To get acquainted, of course; to study and learn the character of each other. Ah, to study and learn the characters? You don't mean to say you did not know them beforehand; you certainly did not pick up a stranger! From all appearances you got the words and terms and their meaning somewhat mixed. Character, apparently, is not the true word nor term, nor "the thing"; it is rather characteristicalness, or the synonym, better understood, peculiarities! Well, that will exclude, perhaps, the danger or foolishness of "buying the cat in the bag"; but take it for granted that it will not insure the fact of "leaving the cat out of the bag!" No, indeed; company keeping and courtship hardly ever disclose characteristicalness or peculiarities; either party is too "cute" for that, and too much "on the guard"; you can only be prepared for the disclosure and display of peculiarities, and certainly those which can only try your patience—yes, and your true love—*after* the marriage! Believe this, and the better for you all concerned; for then you will not be disappointed! Yes, again, will "take the wind" out of your excuse of keeping company, of courting for a long time. No, indeed, this so-called study of character during courtship will not stand before the "Court of Experience." During courtship all is so lovely, and the expected and also well wished and hoped-for happiness in married life can only be realized when the married people have the strength, courage and love "to make up" with those peculiarities—when they begin to leak out—one by one!

Long courtship is pretty hard, too, on the human constitution. The man who intends to do justice to his daily business and occupation, to his employer and his work, needs besides good and frugal meals, rest and sleep. Only after a good night's rest and sound sleep—supported by substantial meals—man is able to do his work and accomplish his task of life, and preserve at the same time his good health, his vigor of body and mind!

Certainly, true it is, the calls during courtship in the evenings should not last into late hours. But, oh! the hours, the time passes so quick, so sorrily fast; the clock seems to mock the “engaged,” by ticking off double fast time, and—well, we will let you finish the sentence—since it is ten o'clock p. m., and time to retire! Even after retirement in due time—so it is to be hoped!—the mind and brain and head and memory, and the reminiscence of the evening's affair, are not unlike to a kaleidoscope, the view of which robs the eyes of their sleep—at least, for some time! The next morning they have a big head on them, they are sleepy—and in bad humor. It's all but conducive to health!

Long courtship is quite frequently and in most cases more costly than unhealthy. To say nothing of the gas and electric light bills, the good-natured prospective father-in-law will foot the bills without any or much growling. Then the buggy hires, amusements, parties, ice-cream, bon-bons, Christmas and Easter presents, valentines, fancy postal cards, all kinds of nick-nacks, etc., etc., will prove quite an item in course of time; and quite sure the amount of such “foolish” expenses could be appropriated to better advantage! Of course, sensible young ladies, or old ones—as the case may be—do not exactly demand such extravagance, but we fear very much—same as the accommodating “fellows”—that they would feel somewhat disappointed should they not be remembered in this way of fashion and custom!

Now, while the argument on long courtship, pro and con, could be prolonged, we think enough has been said—for the wise; and, again, being on the “con” side of the question, we don't feel inclined to “scatter more tacks in the pathway of pneumatic tires.” So we shall proceed to the fifth and last point in courtship—in our next issue. It will be somewhat “spicy.” Just watch for it!



—THE sheaf, when filled with grain, may be shaken, but not broken by the wind, for it is supported by its own weight; thus the heart where Jesus Christ dwells may be assailed, but not cast down by the winds of temptation.—*B. Jourdain de Saxe.*

Poor Old Men and Women.



SOME time ago we heard a superintendent of a poorhouse say that many a grim tragedy is enacted within its walls. He spoke of the fathers and mothers—the old men and women whose earning days are over—being obliged, through the ingratitude and neglect of children, to seek shelter within its walls. When they died their bodies were taken—cautiously, of course—from the asylum, and forthwith we learned from the daily prints of the demise of ———, the father or mother of our respected fellow-citizen. Then there are wreaths and creations of floristic art as tokens of the love of the bereaved children who persist in playing the hypocrite to the last. These affectionate children never gave a thought to the parents when they were housed and clothed and fed as paupers. They never visited them, so fearful were they that the world would learn of their cruelty. They swept their hearts clean of filial affection, and forgot the love that once laved them in generous waves, the anxiety and work occasioned by their upbringing, the many sacrifices made for them. The tired face and eyes filled with tears—the tired heart breaking under its anguish and misery, the tired and wasted body garbed in pauper raiment—all this never crosses their line of vision. But what a source of bitterness these children dig for themselves. When reverses come upon them, and experience punctures their illusions, and life is as bleak as a wind-swept moor, memory will rise up and scourge them and burn into their heart of hearts, that for them there is nought but repentance. Memory will dog their steps to the grave, showing them ever and anon the tear-stained face of her who was their visible guardian angel and who should have been surrounded with all the comforts that a dutiful heart could invent. The waves of remorse, but unavailing, will flow round about them, and conscience scourge and remind them always of the parents who were allowed to die in the poorhouse.

And parents want so little, a nook in the child's home—a word of love to cheer them as they go down into the valley, a little thought and sympathy to make the way easier—surely these demands are moderate. But they are ignored by some children. Instead of love they give neglect; instead of a home, a place among paupers, and, instead of thought, cruelty that a decent-hearted man does not wreak on a dog. And we have witnessed the passing of some of these deserted parents and heard them committing to the care of Jesus and His Blessed Mother the boy or girl whom they had crooned to sleep in the long ago—forgetful, or not wishing to remember, that the boy or girl

living hard by had left them unvisited and denied them a measure of the love that would have gladdened their old eyes and made music in their hearts. We are not giving vent to our imagination; we are referring to men and women known to the world as respectable members of society and to their consciences as beings of whom an author said: "When the hypocrites are stripped of their shams even the devils will laugh."—*Catholic Record*.

After Dark.

Night with its gloom is the chosen time of evil. What dark crimes during one night! What robberies, murders, outrages are perpetrated during one single night in a large city!

What lessons learned under cover of night's darkness haunt many a blighted life that was once bright and innocent in the path of virtue.

This is what many nights goes home with the priest who is called out to visit the sick and must be awhile on the streets after dark.

He sees more than he desires and the sad half hour's experience as often as it happens goes home with him haunting his mind like so many uncanny spirits that will not down. What does he see? you ask. Ah, he sees what you see, but hardly notice. He sees what gives him a night's heartache and fills his soul with grief and fearful apprehensions.

On the corner of the street, in the middle of the block, in the shadow of the houses, he observes girls of thirteen, fourteen, fifteen and up boldly talking with boys of the same age, and the poor priest, shocked and grieved, wonders if they are really your children, the children of Catholic parents! And looking back to reassure himself, if it be possible, were there not one or two of them that he probably knew and might have seen before? he continues homeward, sadly thinking of the dangers to which these boys and girls are exposed.

This scandal and crying evil should stop! You indulgent fathers and mothers must stop it. Have you no conscience at all that you can give your girl such liberty as this and expose your boy to such danger?

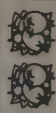
Did your father or mother allow you such dangerous liberties when you were only as old as your boy or girl? Were you a night-walker at their age?

But the boy, perhaps, is a down-town toiler and the girl is a worker and they must have a bit of recreation or amusement after long day. Well, let them have their enjoyment, but let it be in good company and at reasonable hours.—*The Augustinian*.

—To LIVE in great simplicity, and in a wise ignorance, is exceedingly wise.—*St. Pachomius*.



For Our Young Folks



The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER VIII.—(CONTINUED.)



ATALIE had listened attentively to her sister's story. With a slight shade of reproach in her tone, she now asked: Valerie, why did you not take me with you then?"

"This is the saddest incident of our sad story, dearest," replied Valerie. "Our parents had scarcely left, when Mrs. Briston, to whose care you had been confided, came to our house in great agitation, to inquire whether you had found your way back to me. You had wandered off, or been taken away that very afternoon, and I was alone in the world"—tears choked her voice. "Both families searched for you high and low," she resumed, "but were afraid to advertise. You were not found. I was taken West. For years I grieved and wept for my poor little golden-haired sister, till I became so ill that my life was despaired of."

"Poor, poor lady!" murmured Elsie, sympathetically.

"At this juncture, a letter was received from a Western town, stating that a kind old couple had found a little girl wandering in the streets of New York, and adopted her. Friends of the Sargents had met the child, and being convinced that the little waif was the missing child, gave them all the information at their command concerning her parentage. This family in the course of time also removed West, but we could never learn the address."

"Providence has certainly been watching over you both, my dear young friends, with extraordinary tenderness," said Mrs. Gray, affectionately.

"Oh, we are grateful and happy, now that we have each other—but our parents?"

"My child, do not demand too much. I feel that there is still greater joy in store for you both," said Mrs. Gray.

"I wonder if they got the Dauphin after all, poor little beggar! Those French fellows were awful hard on him—cowardly curs they were, to abuse a kid like him!" interposed Harry, wrathfully.

"I have heard repeatedly that he was rescued, and furthermore, rumor has it that he is actually in America," said Valerie.

"Then he is in a decent place, where people don't believe in fighting women and children," said Harry.

Natalie thought she could never weary in gazing into the sweet face of her beloved sister. She seemed oblivious to her surroundings, and clung to Valerie as if she would never, never again release her. The entrance of Mr. Gray and Aunt Eliza called for renewed explanations. Mrs. Gray now summoned Jane to take the little folks for a walk. She coaxed in vain; neither of the children would move a step from Miss Natalie's side. "She might go away," they objected, "with her new sister." Both Natalie and Mrs. Gray assured them that there was no danger whatever of her leaving. They had concluded, however, that personal guard was the safest.

Master Harry was remarkably quiet for so mercurial a young gentleman, ensconced in a retired nook and seemingly altogether absorbed in a book, which on closer inspection was found to be held upside down.

Valarie, after two hours of unalloyed bliss in the company of her beloved sister, concluded that she must return to give an account of her absence to kind Madam Froissart. This lady, she explained to the family, was the good widow with whom she was living as companion. She was, however, more like a mother than a mistress to her.

"You must let me go now, darling! Tomorrow we shall both visit you, for, be assured, Madam Froissart will be delighted to know that I have found the loved sister for whom I have yearned so many years."

Natalie murmured a reluctant assent, but Mr. Gray interposed:

"No, Natalie; your sister must spend the evening with us. Here, Harry, dreaming there! Lively, lad! The young lady will write a few lines of explanation, and your mother a request to the good lady to permit Miss Valerie to spend this first evening with her sister."

O how delightful of you, dear Mr. Gray! I am sure Madam Froissart will appreciate the situation. Just write, my dear, and my note will be finished in a few moments."

"Here, Harry," said Mrs. Gray, her note finished; "and hurry back for supper."

"Off you go, Mercury! if not the messenger of the gods, you are of our happy little goddesses here," said Mr. Gray, evidently in a very good humor.

"All right! Say, laddie, want a stroll?" called Harry to Don. After a whispered conversation with Elsie, who promised most solemnly not to leave Miss Natalie for even a single moment, the young gentleman consented to relinquish his post of observation for a short time.

When Madam Froissart learned the cause of Valerie's absence, she exclaimed, fervently: "Thanks be to God! The dear child's prayers have at last been heard. I would come myself this very evening to share in the joy of the dear children, but you see, my son,

age is coming on, and we cannot now undertake what was an easy task to us twenty years ago." She wrote a few words of heartfelt congratulation, and after loading Don with gifts of flowers and fruits she kindly bade the boys good-night.

"Gee! Hal, but she's a peach—the cutest, prettiest old lady I ever did see! Say, I'd give you some of these nice grapes, but I want them for Miss Natalie. Maybe she'll give you a few, if you keep on lookin' at her just as if you wanted to eat her up. Hal, honest, sometimes I do think of the big giant that wanted to gobble up the dainty little fairy queen, when you sit there eyeing and eyeing our Miss Natalie, and—"

"Shut up there, youngster! what are you talking about? I'm looking at the pictures," answered Harry, blushing furiously.

"Like to know how you could, when there ain't none to look at."

All was now settled—and what an evening of rarest bliss the sisters did enjoy! Such happiness comes seldom to mortals—shining landmarks on the weary highroad of time.

Madam Froissart called next morning. She was a most charming lady of the old school, high-bred, courteous and affable, without a trace of that offensive pride and self-conceit so common in our parvenu society. Mrs. Gray was charmed, and even the children were attracted by the gracious manners of the dear old lady. Her winning smile and evident love for her sister won Natalie's heart completely.

"Dear Mrs. Gray," explained Madam Froissart, "I find that I am blessed only half-ways. I must have this little one, your Natalie, to complete my good fortune, and really the poor, dear children should no longer be separated. Give me Natalie; I will—"

What she intended to say or to do never became known, for at this point in the conversation Don and Elsie raised a voice of lamentation, rivaling a funeral dirge.

Madam Froissart was alarmed. "What had happened to the children, the poor dears?"

"O you shan't take our Miss Natalie! We want her, and Miss Valerie, too! No, she can't go away; we'd get a new governess—an awful, crabbed governess, with a long nose and green glasses, and—"

"Don, Elsie! you must not be rude and interrupt your elders in conversation. I am sure Miss Natalie is quite ashamed of your conduct," said Mrs. Gray, reprovingly.

Natalie stooping, caressed and soothed the excited children, while Mrs. Gray explained that unless Natalie positively demanded her dismissal, she could not think of permitting her to leave.

Aunt Eliza declared very emphatically that the girl was worth her

weight in gold to the family, and she was bent on moving, too, if Natalie left, for no mortal could stand it with that niece and nephew of hers—looking significantly at Harry—she meant, of course, that small piece of humanity, Don.

After the adoption and rejection of many plans and devices, it was finally agreed that the two families were to see a great deal of each other during the season, and that the sisters were to be permitted to enjoy each other's society without reserve. For the present the plan was satisfactory—but the parting at the close of the season?

"Why think of parting?" laughed Natalie; "let us enjoy the golden hours as they flit by, without seeking to unravel the mysteries of the future."

And they did enjoy with keen zest the days of their happy reunion. Natalie, however, could not feel satisfied without the children, and by some skillful contrivance it generally came to pass that Harry found something important, that no one but himself could manage, for the comfort or pleasure of the party—a fact which seemed materially to increase his own comfort. Aunt Eliza no longer croaked dismal prophecies concerning the prospective heir of the Grays coming to grief through the blandishments of the foreign governess.

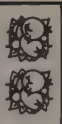
"Why, Mildred," she frequently remarked, "how could we be so blind. Natalie is surely of a noble family, and into the bargain, the prettiest girl in the town. No wonder that precocious rogue Hal is hit hard!"

"Oh, that's premature, Aunt Eliza! Hal must devote himself to his books when college reopens. He must make a man of himself," replied Mrs. Gray:

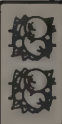
[TO BE CONTINUED.]

"O Mary! O My Mother!"

St. Benedict Joseph Labre left home and parents to live as a poor beggar near the sanctuaries of Jesus and Mary. His ragged and miserable state procured for him insults and blows, and he was turned out of the Church itself as a hypocrite and vagabond. But the presence of Jesus in the tabernacle warmed his heart, and the thought of Mary turned his sorrows to joy. He wore her Rosary round his neck. Her shrine at Loreto was his favorite pilgrimage, her picture at Santa Maria dei Monti his chosen spot for prayer. There he would spend hours rapt in devotion, unconsciously edifying all around him; while the words, "O Mary, O my Mother!" would burst from his lips. There he knelt for the last time in prayer, and thence his soul made its last pilgrimage to Mary and to God.



St. Anthony's Department



St. Anthony's Ever Ready Help.



NE cold autumn night at Paris, a little girl of thirteen years was wandering about the streets, shivering in her ragged garments; she was without a home and without food, in the lowest degree of misery. Her father, a poor peddler, was found dead one day on the highway, and her mother, sick and decrepit, had found a home with the "Little Sisters of the Poor," but she soon died in consequence of the privations she had suffered. The road which she followed was filled with gay pedestrians, and the sides were lined with restaurants and other public places, the light and warmth of which made her feel still more poignantly her bitter abandonment. All of a sudden, while passing a store, she saw a small object glittering at her feet. She picked it up. It was a little silver statue of exquisite workmanship, representing St. Anthony. "What a luck," said the little girl. "I shall sell this and get something to eat." Forthwith she goes to seek a jeweler's store, which she soon has found. She enters. A lady, dressed in mourning, was seated near the counter, looking over the pages of a large book. Her whole outer appearance bespoke of a good and amiable disposition. She gave the child an encouraging look, and asked her what she desired. "Would you like to buy this, madam?" she said, handing her at the same time her little statue. The lady took it reverently, and scanning the child closer, was struck at her wretched appearance. "Certainly," she said; "I shall buy it; but do you know, my child, what you have given me?" "Surely," she said; "it's a silver statue." "Undoubtedly," answered the lady; "but it is not that what I want to know. Do you know what this statue represents?" "I do not know, but I would be glad if I could buy with it something to eat." "My dear child, did you never hear of St. Anthony, or the child which he bears in his arms?" "Never," said the child. "Do you not know of the Infant Jesus, our Savior, who came into this world to save mankind?" "To save it from what?" "From sin and hell." "Nobody ever spoke to me about these things, for nobody cares for me." "Do not say this, my dear child, for there is somebody who takes care of you, whom you do not know yet, but whom you shall learn presently." Two months later a young girl received baptism in a church at Paris. It was our poor orphan. And so we see here how St. Anthony lets himself be found by those who do not seek him, in order to bring all to Christ.—(Translated by Fr. G. S., O. F. M., from *Revue du Tiers-Ordre et de la Terre Sainte*.)

Important Notice to Subscribers.

We respectfully call the attention of our readers to a new regulation made by the Postmaster General, and which went into effect January 1st, 1908. Accordingly, *Monthly Publications*, such as our MESSENGER, cannot be forwarded at "second class postage rates" to *such* subscribers who fail to pay their subscription within *four months* after its expiration.

We, therefore, earnestly request those who are in arrears to pay up, and thus save themselves, and us, much annoyance and the extra expense connected with the loss of second class postage rates. If you are in doubt, whether or when you made the last payment, please examine the little yellow label on the wrapper.

The practical way to comply with this new regulation is the following:

1. Send us, as soon as possible, the subscription due—and if you can afford it—pay for a year *in advance*!
2. By all means, state in your letter that you wish to continue your subscription.

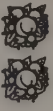
Very respectfully yours,

ST. ANTHONY'S MESSENGER.

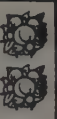
2526 Scioto St., Cincinnati, O.

Prayers For Others.

As our very needs constrain us to pray for ourselves, so charity moves us to pray for others. The prayer which is most pleasing to God, as St. John Chrysostom teaches, is not that which necessity sends up to heaven, but that which fraternal charity presents before His throne. And if the petitions we offer for others are not always granted, yet they are not fruitless; they gain merit for ourselves, according to the words of the Royal Psalmist: "My prayer shall be turned into my bosom," which means that if our prayers do not obtain just what we sought to obtain by them for others, we shall certainly receive a reward for ourselves in view of our charity.



Chronicle of the Order



Rome.—A most hideous and shocking sacrilege occurred on Easter Sunday in the Sistine Chapel of the Vatican. Dr. Feilbogen, a Jewish professor of Vienna, accompanied by his wife and sister-in-law, had gained admission to the chapel, and were present at the Mass celebrated by the Holy Father. When the time for Holy Communion came on, they approached with the rest, and received the consecrated Host from the hands of the Pope. One of the women spat it out, and a great commotion arose among those present. That such a fiendish desecration of the Blessed Sacrament should cause consternation and horror throughout the Catholic world is easily understood. Even lukewarm Christians and Jews unanimously condemned the heinous crime of sacrilege, and were bitter in denouncing the perpetrators thereof.

—The Holy Father has recently raised the Prefecture Apostolic of Morocco to a Vicariate, and nominated the Very Rev. Father Cervera, O. F. M., as its first occupant. An agreement between the Holy See and Spain stipulates that the Vicar Apostolic who enjoys the rank of a Bishop should be a Franciscan. This is no more than proper; for ever since St. Francis himself sent his brethren to this mission, and who were the first glorious martyrs of the Order, the Friars Minor have kept up the missionary work there under the greatest trials and sufferings.

—After laboring faithfully for twenty-five years as Poenitentiarius of the Lateran, the Very Rev. Cyril Ringelschwenter, O. F. M., has returned to his own Province of North-Tyrol. He is succeeded by Rev. Fr. Maternus Emilius Revertorff, O. F. M., Lector General of Philosophy in the Province of Thuringia, who was given this distinguished appointment on account of his eminent knowledge of languages.

—A group of eleven zealous Franciscan youths recently departed from Genoa for the difficult missionary field of South America. They are the following: Romuald d'Ambrogio, Bernardine Rufini, Benvenuto Tandoli, Bentivole Sebastianelli, Dionysius Giorgi, of the Roman Province; Marius Stefanini, of the Marches, and Hyginus Reinaldi, of the Abruzzi, who are destined for Potosi in Bolivia; Vincent Capolongo, of the Principato for Tarata; Daniel Giovanini and Bernard de Rossi, of the Roman Province for Jujuz in Argentine. They were received in a special audience by the Holy Father, who affectionately encouraged them, handed them the missionary cross, and blessed them for the long journey.

Italy.—Recently an interesting trial came to a close in the courts of Venice. The Franciscans of Vigna had brought suit against the "Secolo Nuovo," a rabid socialistic paper, which had ferociously attacked and maliciously calumniated them, by asserting that the Friars had unduly influenced the Catholic voters in a municipal election in which the socialistic candidates were beaten. The court found the managing editor guilty of gross calumny and foul slander, and condemned him to two years' imprisonment and a fine of 2,000 lire and costs.

Austria.—At the time of the great Austrian Catholic Congress held in Vienna last November, the Tertiaries formed a special conference, at which delegates were present from North Tyrol, Bohemia, Galicia, and other provinces of the Austrian Empire. The attendance was so great that some hundreds could not gain admission to the spacious hall in which the conference took place. Count Mensdorff, Vice-President of the Congress, welcomed the Tertiaries, and Fr. Honorius Rett, O. F. M., Director of the principal congregation in Vienna, demonstrated in an eloquent address the powerful instrument for Christian regeneration which the Church possesses in the Third Order of St. Francis, and emphasized as a primary condition of this the necessity of having the several congregations thoroughly organized. The Rt. Rev. Vicar General, Dr. Marshall, Auxiliary Bishop of the Archdiocese of Vienna, spoke to the Tertiaries as one of themselves, and urged upon them the importance of faithfully observing their holy Rule. Before separating, the conference decided to organize a special Tertiary Congress two years hence.

England.—The April issue of the well-known *Franciscan Annals* reports a very interesting audience which the Very Rev. Father Anselm, O. S. F. C., Rector of the Franciscan Capuchin College at Cowley, Oxford, had with the Holy Father at the end of a six weeks' sojourn in the Eternal City, whither he was called in connection with some important affairs of the Order. His Holiness was keenly interested in the progress of the Order in England, and especially in the new College at Cowley, Oxford, about which he made minute inquiries. At the end of the audience the Pope, who had spoken of the old Franciscans at Oxford, and especially Duns Scotus, said to Fr. Anselm: "I cherish for you two wishes: first, that your college may prosper, and be the means of increasing the members of your English Province; and next, that in your college you may soon be able to celebrate a solemn feast of your Oxford Duns Scotus."

Ireland.—Many of the Irish Bishops took occasion in their Lenten Pastorals to speak in very flattering terms of the good work done by the Franciscan Capuchin Fathers there in the interests of temperance. Several of the Bishops, notably His Grace the Archbishop of Tuam, testify to a very marked improvement in this respect, and which, they say, is chiefly due to the missions and retreats preached by the good Friars in furtherance of the *National Crusade* entrusted to them by the Hierarchy.

Belgium.—Hardly a year has elapsed since the death of Rev. Fr. Valentin Paquet, O. F. M., and already the Bishop of Liege has sent in a demand to Rome, to be able to carry on the necessary preliminaries for the introduction of this "cause." Fr. Valentin was a holy Friar belonging to the province of St. Joseph in Belgium. God seems to have endowed his servant with a special gift, to effect the return of poor sinners to the paths of righteousness. People from all countries flocked to his confessional, to receive the pardon of their sins. It is reported that his tomb is the scene of many touching pilgrimages.

United States.—Cincinnati, O.—The Very Rev. Father Provincial Chrysostom Theobald, O. F. M., left for his annual visitation trip the

first part of May. During his absence the Rev. Fr. Eugene Buttermann, O. F. M., 42 Calhoun street, Cincinnati, O., will look after the affairs of the Province.

Louisville, Ky.—A death most shocking in its suddenness, and altogether unlooked for, befell the good and loved Assistant of St. Boniface Church, this city., the Rev. Pius Niehaus, O. F. M., on Tuesday evening, May 5th, his name-day. He had just returned in company with the Very Rev. Peter B. Englert, the Guardian of the Franciscan monastery, from a visit to St. Anthony's Hospital, and had seated himself at table for supper, when he was seen to fall forward with his face on the table unconscious, and died before the physician arrived. His sudden demise cast unspeakable sorrow and gloom over the community and the entire parish, where he was loved and esteemed by all.

Fr. Pius was born November 26, 1853, in Cincinnati, O., and entered the Franciscan Order August 25, 1869. After finishing his studies, he was ordained priest in Detroit, Mich., December 20, 1876. Since then he was zealously engaged in parochial work at the following places: Detroit, Bloomington, Oldenburg, Lafayette, Cincinnati (St. John's Church), Peoria, Hamilton, and Louisville. He also served a term as Rector and Professor of St. Francis S. College in Cincinnati.

The solemn obsequies took place Friday, May 8th, at St. Boniface Church. On Thursday evening the remains were transferred from the monastery to the church, where until late in the night hundreds of his friends took a parting look at his kind features. The solemn Requiem, which was preceded by the "Office for the Dead," was celebrated by the Very Rev. Peter B. Englert, a classmate of the deceased, assisted by Rev. Edmund Klein as deacon, and Hubert Kalt as sub-deacon. Before the final absolution the Very Rev. Provincial Chrysostom Theobald, O. F. M., preached an impressive sermon, in which he spoke with great feeling of the lifework of good Fr. Pius, whose sudden passing away was a great loss to the Church and the Province of St. John Baptist, of which he had been an exemplary member for almost thirty-nine years. Besides the Fathers, Clerics and Brothers of the monastery, there were present in the sanctuary about thirty of the diocesan clergy, many Friars Conventual, Dominicans and Passionists. Among the outside clergy were the Rev. Franciscan Fathers Eugene Buttermann, Hilarius Hoelscher, Edmund Klein, of Cincinnati; Solanus Schaefer, of Hamilton, O., and F. X. Girolt, of Morris, Ind. The interment took place in St. Michael's cemetery.

Two sisters and two brothers of the deceased attended from Covington, Ky., while another sister, Sister Mary Dolorosa, a Franciscan Nun of the Lafayette community, came all the way from Omaha, Neb. The venerable mother of Fr. Pius, now in her eightieth year, could not undertake the long journey to Louisville, owing to the infirmities of her age. She is satisfied with the hope of soon meeting her beloved son in heaven.

Fr. Pius was remarkably forceful and consistent in whatever he said and did, but at the same time gentle and kind to all. He worked faithfully in the vineyard of the Lord for nearly thirty-two years, making

friends wherever he was stationed, and who, we are sure, will not forget to pray for the repose of his dear soul. R. I. P.

Paterson, N. J.—(Correspondence.)—The Very Rev. Louis Miller, D. D., Provincial of the Friars Minor Conventual, honored St. Bonaventure's monastery with a welcome visit on his return from the Centenary celebration of the Archdiocese of New York.

—The Rev. Fathers Domonic G. Scanlan and Matthew Fox, O. F. M., conducted a very successful mission, from May 3d to 10th, in the Church of Our Lady of Good Counsel, Newark, N. J., of which the Rev. W. J. Richmond is the zealous Rector.

—Died, April 30th, the Rev. Fr. Francis Coen, O. F. M. Born June 26, 1835, in the town of Galway, Ireland, he entered the Franciscan Order, November 1, 1854, made his solemn profession May 11, 1856, and was ordained to the holy priesthood March 8, 1879. Most of the years of his long and useful life have been spent in teaching at St. Bonaventure's College, where he was known and loved by countless friends who bemoan his death, which occurred there on the day mentioned above. The funeral took place on Monday, May 4th, after a solemn Requiem celebrated by the Very Rev. Fr. Provincial Edward Blecke, O. F. M., assisted by Fr. Alexander Hickey as deacon, and Fr. Joachim McNiff as sub-deacon. Fr. Alexander also delivered the funeral oration. R. I. P.

—(Fr. N., O. F. M.)

Syracuse, N. Y.—Mother M. Bernardina Dorn, the last of the three founders of the Community of Franciscan Sisters, whose mother-house is at Glen Riddle, Pa., passed to her heavenly reward April 15th, in St. Joseph's Hospital, this city, of which she had been Superior for many years. This community owes its foundation to the saintly Bishop John Nepomuc Neumann, who after having received the necessary permission from Pope Pius IX, admitted three young women to profession of the Rule of the Third Order in 1855. They were Mother M. Frances, Sister M. Margaret and Sr. Bernardina (Dorn). From these humble beginnings the little community has risen to be one of the largest in this country, counting now 900 professed Sisters. R. I. P.

Atlantic City, N. J.—We are glad to hear that the solemn dedication of the new Church of the "Holy Spirit," at this famous summer resort, took place May 31st. The Rev. John B. McCloskey, the zealous pastor, has worked hard, and deserves great credit for what he has accomplished already, with the assistance of his devoted flock. May God bless his efforts in the future, as He has done in the past.

St. Louis, Mo.—(Correspondence, May 15, 1908.)—Work is soon to begin on the new Church of St. Francis at Sacramento, Cal., the plans of which have been prepared by Brother Adrian, O. F. M. The church will be built of brick and concrete in the most solid and durable manner, and will be roofed with mission tiles, carrying out the idea of the original style of architecture which has given California its greatest distinction from the viewpoint of art. The new church will be 172½ feet in length and 65 feet in width; the transept will be 90 feet. The two spires at each corner of the front of the building will have a height of 112 feet. The interior will be 45 feet from floor to ceiling. The auditorium of the new church will accommodate about

1,000 persons. The building will be an ornament to the city of Sacramento, both as a majestic piece of architecture and as a memorial of early California history. It will have no counterpart in Northern California. As soon as it is feasible, after the completion of the new church, a new school building and a new monastery will be built to harmonize with the church. These buildings altogether will occupy about half a block, and will be almost entirely enclosed by a colonnade of arches, a device much used in the missions of the early Franciscans.

—Very Rev. Fr. Cyprian Banscheid, Provincial, preached the sermon at the opening of the sixteenth annual state convention of the Catholic Union of Missouri, held at Springfield, Mo., on May 10, 11 and 12.—Fr. Daniel Finkenhofer gave a mission at Lidgerwood, N. Dak., from April 26 to May 3.—Fr. Bernardine Weis, of St. Louis, conducted a retreat for the Franciscan Sisters at St. John's Hospital, Springfield, Ill., from April 24 to 30, and again at St. Mary's Hospital, Quincy, Ill., from May 8 to 15.—Fr. Maurice Baukholt, of St. Peter's, Chicago, gave a retreat for the Sisters at St. Mary's Infirmary, St. Louis, from April 20 to 25.—Fr. Roger Middendorf, of Teutopolis, Ill., conducted the annual retreat for the pupils of St. Elizabeth's Institute, St. Louis, from April 29 to May 3, and at St. Mary's Infirmary, in the same city, from May 4 to 8.—Fr. Cletus Girschewski, of St. Augustine's, Chicago, conducted a retreat for the Franciscan Sisters of St. Joseph's Hospital, at Joliet, Ill., from April 26 to May 2.—Fr. Sabinus Molitor, of St. Louis, delivered an address on "The Catholic Needs in Our Public Institutions" before the Local Federation of Catholic Societies of St. Louis on April 30.—Fr. Columban Valentin, of St. Louis, conducted the Forty Hours' Devotion at the Church of the Sacred Heart, Springfield, Ill., from April 26 to 28.

—Fr. Thomas Wilgenbusch died May 8th at the Seraphic College, Teutopolis, Ill., after a lingering illness, in the thirty-sixth year of his age, in the sixteenth of his religious life, and in the seventh of his priesthood. R. I. P. —(Fr. M. S., O. F. M.)

Carlsbad, N. Mex.—On Sunday, May 3d, a handsome statue of the Blessed Virgin Mary, representing her as the "Mother of Grace," was unveiled and solemnly blessed in St. Edward's Church, this flourishing town, by Fr. Generosus Stronk, O. F. M. It was donated by a kind and generous, yet unknown friend, living in the East. May God bless the donor, who may rest assured of the sincere gratitude, both of the pastor, Fr. Robert Kalt, O. F. M., and the entire congregation.

—ABOVE all things we should care for the sick, serving them as if they were Christ in person, because He has said: "I was sick and you visited me. As long as you did it to one of these, my least brethren, you did it to me."—*St. Benedict.*

—A MAN will be held accountable even for the graces he has not received; because, if he had corresponded zealously and faithfully with those that were showered on him, he would have obtained many more that were not given him.—*B. Egidius of Assisi.*



If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Butte, Mont., April 20, 1908. I desire to express sincere thanks to dear St. Anthony for the safe escape of serious injury by my husband in a recent runaway.

E. J. L.

Galveston, Texas, April 21, 1908. I return sincere thanks to St. Anthony for having obtained many favors through his powerful intercession, especially for helping my husband to find employment.

M. A. M.

Germantown, Pa., April 25, 1908. For a great favor obtained through the intercession of Our Blessed Mother and St. Anthony, I herewith express my heartfelt thanks.

M. E. C.

London, Ont., April 26, 1908. According to a promise I made, I herewith express my gratitude to St. Anthony for having obtained suitable work for me.

C. D. R.

Lancaster, Pa., April 27, 1908. For having obtained peace and happiness in the family, I give sincere thanks to dear St. Anthony. Everything is satisfactory now, and I hope that it will continue so.

F. M.

Covington, Ky., May 7, 1908. I wish to thank good St. Anthony for finding a situation for my son. I promised an alms and publication in the MESSENGER, if my prayer should be heard.

M. M.

Butte, Mont., May 9, 1908. With a grateful heart I wish to return thanks to

St. Anthony for favors received through his powerful intercession. I hope he will grant me the other blessing, which I asked of him.

M. A. B.

Hamilton, O., May 9, 1908. For the third time a friend of mine was to undergo a serious operation in order to save her life. We combined our prayers and implored the great St. Anthony, who did not forsake us, for the good lady recovered without experiencing the horrors of a third operation. The attending physicians pronounce it a miracle. We herewith express our heartfelt thanks to good St. Anthony, adding a little alms for the "Poor Students."

M. K.

Boston, Mass., May 13, 1908. According to promise I return sincere thanks to the Bl. Virgin, St. Anthony and the Poor Souls for the restoration of my health. I had been in poor health for the past year and a half, but now I am able to do my work without much trouble.

M. P.

Philadelphia, Pa., May 19, 1908. Some months ago my husband began to drink again, which he had not done for over a year. As I was afraid he would lose his position, I and my little daughter prayed to St. Anthony. Our prayer was heard, for which we sincerely thank the glorious Saint.

M. R.

Besides the above the following thanksgivings were received:

B. P., Cincinnati, O.—B. M. B., Allegheny, Pa.—M. C., Yankton, S. Dak.—M. K., Marine City, Mich.—J. McL., Homestead, Pa.—C. W. N., Sellersville, Pa.—M. M., Hamilton, O.—M. H., Marine City, Mich.—J. C. C., Batesburg, S. C.—K. F., Haubstadt, Ind.—M. H. D., East Grand Forks, Minn.—M. E. H., Providence, R. I.—W. N., Hendricks, Minn.—J. N., Shrewsbury, Mo.—M. E. D., Manhattan, Ill.—M. C., San Francisco, Cal.—A. W., Litchfield, Ill.—J. K., Bellingham, Wash.—G. M. C., Chicago, Ill.

—WE CANNOT make better use of the goods of this earth than to devote them to works of charity. By so doing, we in a certain sense return them to God, who is their source and the end to which everything should be directed.—*St. Vincent de Paul.*

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

For many persons to obtain good and steady employment.—The restoration of good health.—Recovery of a large sum of money.—Protection for and welfare of several young persons.—Success in business and other undertakings.—Successful examination for teachers.—Cure of head trouble, eczema and many other ailments.—Change for the better in a congregation.—For several families to obtain a suitable home near Catholic church and school.—For good tenants.—Successful sale of property.—Peace in a family.—Grace of a happy death.—To be enabled to save a home.—Means to earn a living.—The successful sale and speedy settlement of an estate.—Means to pay debts.—Blessing of good crops.—For several persons to make their Easter duty.—Protection of cattle against disease and lightning.—The purchase of a farm.—Protection against enemies.—For a knowledge of the will of God in the choice of a vocation.—For the conversion of several persons to the Catholic faith.—For a lady suffering from weak lungs.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—All readers, contributors and zealous agents of *ST. ANTHONY'S MESSENGER*.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in June.

On the 7th. PENTECOST. **General Absolution.**

On the 13th. St. Anthony of Padua.—A Plenary Indulgence also for the members of the "Pious Union of St. Anthony."

On the 14th. Feast of the Blessed Trinity.

On the 19th. Bl. Micheline, W. III. O.

On the 24th. St. John the Baptist.

On the 26th. Feast of the Sacred Heart. **General Absolution.**

On the 29th. Saints Peter and Paul, Apostles.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. ANTHONY.

Obituary.

Of your charity pray for the repose of the soul of RT. REV. IGN. F. HORSTMANN, D. D., Bishop of Cleveland, † May 13, 1908, at Canton, O., in the 68th year of his age.—MOST REV. PETER BOURGADE, D. D., Archbishop of Santa Fe, † May 17, 1908, in Chicago, Ill., in the 63d year of his age.—MRS. BRIDGET FLAHERTY, who died March 20, 1908, at Marion, O., a faithful subscriber to the *MESSENGER*.—MRS. CATHERINE MONAGHAN, beloved wife of Peter J. Monaghan, who departed this life April 10, 1908, in Philadelphia, Pa.; she prized the *ST. ANTHONY'S MESSENGER* very highly.—MARGARET LANNIN, who passed to her reward April 29, 1908, in Boston, Mass.—FRANCIS FR. FANGMANN, the father of our Rev. Confrère Fr. Camillus, O. F. M., who died May 1, 1908, in Covington, Ky., aged 64 years.—FRANCES SCHUSTER, the mother of our Rev. Confrère Fr. Gaudence, O. F. M., who departed this life May 7, 1908, in Cincinnati, O., in her 75th year. She was a devoted member of the III. O. since January, 1883.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. SIMON STOCK RECEIVING THE HOLY SCAPULAR.